

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOLUME XXXVII.

JACKSON, MISSISSIPPI, SEPT. 17, 1914

NEW SERIES, VOL. XVI, NO. 38

## KINGDOM BRIEFS

Brother G. E. Darling has resigned at Wesson after several years of successful work.

Dr. W. D. Nowlin began his work as evangelist at Tuskegee, Ala., with a good meeting.

There are some men in the churches when you start taking a collection who always help. There are others who always yelp.

The crimes of this country are committed largely by the men. The percentages of those arrested for crime are as follows: Men, 83.9 per cent; women, 9.1 per cent; boys, 6 per cent; girls, 1 per cent.

Akeldama may be written over nearly every land, for most of them have been purchased by their present possessors as the price of blood. The blood soaked lands of Europe are an awful witness to this truth.

Brother J. J. Mayfield says the Lauderdale County Association will meet with South Side church, Meridian, September 23rd. Those expecting to attend should send names to Hon. C. C. Dunn or J. J. Mayfield.

Men whose chief concern in life is not to work more than eight hours a day will generally find that in the eleventh hour in life they have little to show for it and are working for less than in the morning of life.

The proportion of churches to saloons in the United States is 32.3 per cent to 100 per cent. In other words, there are three times as many saloons as there are churches. Thank God the churches are increasing, while the saloons are decreasing!

After the new pope was elected, as reported by a press dispatch, all the cardinals gave him their "adoration." Nobody ever did Peter that way.—Baptist Standard. O yes, Cornelius tried it, but was immediately rebuked, and it was never repeated.

The Word and Way approves the suggestion of the Religious Herald that the Southern Baptist Convention be divided into three sections to meet annually and that the whole body meet once in three years. This is proposed as a measure to promote efficiency.

We publish this week a very interesting letter from Dr. J. H. Eager, written from London in the midst of the war excitement, and addressed to his brother, Prof. P. H. Eager, of Clinton. Our readers will like to have this look at London in the troubled times. Dr. Eager has since reached his home in Baltimore, taking steerage passage.

Rev. R. A. Cohron and wife are back in Mississippi for the winter. He has had charge of some of the State mission work in Southwest Texas, where his labors have been greatly blessed. He was for many years pastor at Vicksburg and other places in Mississippi, and for a while Delta missionary. We hope they will stay in Mississippi. His present address is Morton.

Rev. W. H. Morgan was on Monday elected executive secretary of the Education Commission of the State. It will be his immediate duty, if he accepts, to raise \$100,000 for Mississippi Woman's College and Clarke College. Brother Morgan has done a magnificent work at Brookhaven and has the elements that succeed in a great task like this. We hope he will see it his work and undertake it.

R. H. Purser, pastor at Macon, is being assisted in a meeting by his nephew, D. I. Purser.

A preacher must be a man of vision before he can be trusted with supervision in the Lord's work.

Evangelist T. T. Martin is in a meeting at Starkville with Pastor Jordan. Then he goes to Bessemer to be with Brother Thornton.

If you differ from people you are very apt to differ with them if you have any love of the truth in you.

The South Carolina Baptist Hospital opened September first. There are two three-story buildings. There were appropriate dedication services.

The church at Brooksville has just closed a good meeting, Pastor T. L. Sasser being assisted by the former pastor, W. M. Bostick, who is held in very high esteem.

Of all the arrests in this country 41.2 per cent are for drunkenness. A large proportion of other crimes are caused by drunkenness. Close the saloons, and crime will be reduced fifty per cent.

The attendance at the Sunday services of the churches of this country is divided about as follows: Women, sixty-five per cent; men, thirty-five per cent. The membership is in like proportion.

Dr. W. B. Kinnabrew is urging that the farmers petition the penitentiary trustees to use the convicts to crush lime rock for the benefit of the farmers and the exhausted condition of land, in conformity with action taken by the last legislature.

We begin this week the publication of a serial story for the young people by the late Mrs. Ruth Bond. She passed into the Morning Land a few weeks since, but her work abides. The articles will have added interest because of her memory.

Mrs. C. E. Mangum, of Magee, youngest daughter of Brother Caughman, of Mendenhall, underwent two operations at the Baptist hospital last week, and is doing well. Brother Caughman baptized forty-two into his churches this summer.

Brother W. M. Bostick was with Pastor Weathersby in a meeting at Silver Creek, Lawrence county. There were thirty-nine added to the church, thirty-four of them for baptism. He begins his work as pastor at Newton the third Sunday of this month.

Following the ministry of Mr. Levin, a Russian Baptist, in Homestead, Pa., five Russians were lately converted and baptized. This so stirred the anger of other Russian churchmen that they attempted to lynch one of the converts—a man who had formerly been a bartender. The police intervened in time to save him from his orthodox countrymen.—Ex.

### "De Li'l Brack Sheep."

Por li'l brack sheep, don strayd away,  
Don los' in de win' an' de rain,  
And de Shepherd, He say, "O, hirelin',  
Go, find my sheep again."  
But the hirelin' frown—"O, Shepherd,  
Dat sheep am brack an' bad,"  
But de Shepherd, He smile, He smile,  
like de li' brack sheep,  
Wuz the onliest lamb He had.

An' He say, "O, hirelin', hasten,  
For de win' and de rain am col';  
And dat li'l brack sheep am loesom',  
Out dar so far from de fol'."  
De hirelin' frown, "O Shepherd,  
Dat sheep am ol' and gray."  
But de Shepherd, He smile, like de brack  
sheep  
Wuz fair as de break ob day!

An' He say, "O hirelin', hasten,  
Lo, here am ninety-an'-nine;  
But dar, way off from de sheep-fol',  
Is dat li'l brack sheep of mine."  
And de hirelin' frown, "O Shepherd,  
De rest of de sheep am here."  
But de Shepherd, He smile, like de li'l  
brack sheep,  
He hol' it de most dear.

An' de Shepherd go out in de darkness,  
Where de night was col' and bleak;  
And dat li'l brack sheep, He find it,  
And lay it against His cheek,  
And de hirelin' frown, "O Shepherd,  
Don' bring dat sheep to me,  
But de Shepherd, He smile, and He hol' it  
close,  
An'—dat li'l brack sheep—was—me!  
—Selected.

W. I. Hargis writes that his meeting at Chalysbeate closed recently, with twenty-five additions by baptism and nine by letter. The congregations were very large. Two services rained out. Brother J. D. Franks did the preaching well.

Sunday School Field Worker J. E. Byrd makes a special request that the name and address of every Baptist Sunday School superintendent in Mississippi be listed in the association minutes. Will you see that they get into yours?

Pastor A. C. Ball had a great meeting in his church at Arbor Grove. There were fifty-nine received into the church. They had a short while before had a church cleaning, dismissing thirty-nine.

Pastor W. I. Allen had J. W. Hickerson in a meeting at Pheba. Fourteen were received for baptism and six by letter. There was genuine shouting and old-time religion.



## CONTRIBUTED ARTICLES

FROM LONDON.

For nearly three weeks I have lived in an atmosphere charged with the war spirit. It is war, war, war, morning, noon and night, reading and thinking about it all the day and all the days, and then dreaming about it at night. Three nights ago, just before going to bed, I went to the hotel manager's office for a matter of business. "I have just had some very sad news," he said. "Ten thousand British soldiers are lying dead on the battlefield. It is only a rumor, nothing has yet been published." And a most sleepless night was the result. I have seen the soldiers here (London) mustering and marching, and now even in my troubled dreams I heard their dying groans and I saw them pale and blood-stained and mangled covering the battlefield. This is an awful war, the most widely extended the world has ever seen, and what is to be endured and secured only God knows.

I cannot tell you how glad I am you are not over here with our party. Thousands of stranded Americans are stranded all over Europe, many of them without money, and with no hope of getting home for some time to come, as all shipping arrangements have been completely upset by the war. Our ambassadors and consuls are doing all in their power to relieve the situation, and no American who can reach them will be allowed to remain without lodging and food. There are thousands of Americans here in London and new arrivals from all parts of Europe are registering at American headquarters at the rate of from one to two thousand a day. Many prominent business men are here who cannot buy a passage home at any price. Only yesterday an American said to me at the Cunard Steamship office, "This is a time when money doesn't count for a thing." Well, there are men here in London today who are worth ten million, yes, a hundred million, and yet they cannot get a passage home. Well, it is a great leveler, and those who did not expect to return passage before leaving America are now compelled to wait until the others have been accommodated. I am one of those stranded Americans, but by agreeing to take steerage, I have secured my return passage. Thousands of Americans, many of them well-to-do and some of them rich, are going home in steerage and glad to get it. Well, I shall not be alone in my new experience, and I even imagine that we shall have rather a jolly time, for every day will take us farther from the seat of the war and nearer to our own dear native land, nearer now than ever.

I was in Paris August 1-5, the first five days of French mobilization, and the experiences of those exciting days will never fade from my memory. France did wonders in those days, putting more than half a million soldiers on the frontier, much to the surprise and sorrow of Germany. I could write a volume about the things I have seen, and heard and read and felt since the great world-war began.

My party that came abroad for the study of municipal conditions, finished its work on the day that war was declared. We were in Lyons at the time, attending a great urban exposition, and because most of the trains were taken for troops, we failed to reach our ship, but the party sailed a week later, and I suppose are now safely at home.

Olive and I spent last week together here in London. She and her party were in Germany when war was declared. They managed to get to London by way of Holland, but had a dreadful time doing it, riding a long distance in a

cattle car, with only their baggage as seats. In spite of the war they are finishing the rest of their tour in England, Wales, Scotland and Ireland, and sail on the *Laconia*, September first, very, very thankful that they have good return passage on a good ship. My ship and my steerage quarters will not be so good, but we are comforted by the fact that our ship flies the American flag, and that a German warship will hardly dare to insult Uncle Sam in a moment like this.

The feeling throughout Europe against Germany is very strong. All the world seems to feel that the military party in Germany is responsible for this war.

I hope to see you and tell you much that I cannot write. I have appointments in Mississippi that will keep me there for October, November and December.

These are wonderful days, and I am glad it has been my privilege to spend them in two of the great capitals of the world.

JOHN H. EAGER.

## JUSTIFICATION.

By Rev. D. W. Bosdell.

This is a subject of great interest, both to the historian and the exegete, for the reason that there has always been the keen interest among the former as to its position and place in the teachings of the churches, and with the latter as regards its true meaning as a part of the message of the gospel. We should care very little as to the discussions that have gathered around it in the ages past, except as a matter of historic record, but very much interest must be taken in understanding the place God has given it in His message to the world. This is my apology for writing this article.

Fifteen hundred years before Christ an important question was proposed, which has in all ages perplexed the wisest and best of men, "How can men be just with God?" It was felt that man was guilty, but how his guilt was to be pardoned, and man restored to his Maker's favor, was the great problem, which the united sagacity of ages failed to solve. The wisdom of the world tried, found out much but failed. The people tried, they came before God "with thousand rams and ten thousand rivers of oil;" they gave their first born for their transgressions—the fruit of their bodies for the sins of their soul—but the conscience was still unclean, the Lord unpropitiated and the question unanswered. The recluse tried it. He went far from the haunts of men, clothed his flesh in sackcloth, ate bitter herbs, dwelt in a solitary cave, and tried to make Heaven his debtor by weary works and self-mortification; but the heart was still sorrowful and the soul defiled. Then the music of the gospel was heard, which was that God justifies freely by His grace through Jesus Christ, His Son and the world's Savior.

## What is Justification?

It would not be well for us to think that James and Paul had different ideas about real justification, for they did not. Each was writing from his point of view. James taking up that of the Old Testament, was affirming that real justification was always shown by the proper relation to God, and as Prof. Davidson says (O. T. Theo.) "that the relation of God to man or people was always shown by the outward circumstances of that man or people," he thus argues, not that a man is ever justified by works, but that it is good works which always and ever must verify his faith in the eyes of the people. Hence, the views expressed by James are

not that works are set up as a condition of gaining God's favor or approval, but as the natural and necessary expression of his faith. (N. T. Theo., Stevens.) This position is in no way in opposition to the gospel as preached by Paul, but when closely studied all beautifully harmonizes.

The verb "to justify" (*dikaoun*) means "to pronounce righteous." It is not the same as regeneration or forgiveness. "The word never refers to improvement of condition, but always to the establishment of position as before a judge or jury. It means the winning of a favorable verdict in such a presence." (Bp. H. C. G. Moule.) Then this must mean, how the consciously condemned sinner can stand in God's presence as though he had not sinned. It has to do with our getting, in spite of our guilt, our inability to meet this responsibility, our deserved condemnation, an acquittal before God. "This is a judicial act by a just God and Savior, for the sake of what that Savior has done, He remits the punishment due to their offenses, and accepts them as righteous, as though they had fulfilled the law which all have violated." (Bp. O'Brien.) Then, "justification while a transaction of law is not a mere transaction, it is a connection with a person and that person the bearer of all merit." (Moule.) I repeat the question: How can we, having sinned, having violated His will, having broken the law, be treated as though we had not done so? The problem so indicated the gospel answers by saying "we are justified by faith in Jesus Christ." (Rom. 5:1.)

## The Conditions Upon Which God Justifies.

These are two, repentance and faith, "repentance toward God and faith in our Lord Jesus Christ." (Acts 20:21.) There are many of our truest and best friends who object to the use of the term condition, but let it be remembered that these are qualifying conditions, and in no sense meritorious. We must call these qualifying conditions because justification is made impossible without them.

First, repentance toward God. Repentance (*metanoia*) "is an after thought which issues in regret and a change of conduct." (W. S. N. T. Vincent.) This repentance must be looked on as a human act, and yet "these changes are the effect of God's Spirit working seriously on the conscience." (Theo. Gos., Moffat.) Repentance thus required can be preached as a gospel. That sinners could draw near to God in penitence with the full assurance of acceptance, and with the explicit promise that none would be cast out (John 6:37), but all would be received with joy (Lu. 15:10) is to this world a glorious message. This doctrine of repentance has in it the great heart of God and His Son Jesus Christ, and is the supreme appeal to the conscience (Rom. 2:4). The forgiveness which the Christian is to grant depends upon the repentance of the person to be forgiven. (Lu. 18:3; Matt. 18:16.) This is true of God's dealings with us. It is the duty of all Christians to induce this by rebukes. What is God's greatest rebuke to us? Is it not what He tells us in John 3:16? The sins of our lives on the one hand and the mercies of God on the other; His love on the one hand and our ingratitude on the other. How this aggravates our guilt! The faithful physician is not so much concerned about the loathsome disease as the fact of his patient's contempt for his remedy. This is true of the parent. He is more keenly hurt by the disregard of his overtures by his disobedient child than by that of the nature of his wanderings. This is most certainly true of the sinner's case. The sinner's spurning of God's invitations and his disregard of God's provisions most certainly crushes the Father in His overtures, and deepen his guilt in such a presence.

Secondly, faith in Jesus Christ. It is strange that so important a subject as faith should not be explained, and yet there is not the remotest

attempt at such a thing in all the New Testament. This I feel sure is clear when we know that He intended that it should be taken as the whole world has always taken it—as trust, reliance, etc. It is in such a light we see it and understand it whether it refers to faith in God or man. "It is a full, implicit, unswerving reliance in the object of faith. If in matters of affection, we trust husband, wife or child; if in matters of commercial honesty, we trust those with whom we have dealings in trade; if in matters of public faith, we trust such as are in authority." (Dr. Pusey.) And if in matters spiritual, we trust Him in whom we live and have our being.

Faith is not only reliance, trust, etc., but it is practical reliance and trust. In the case of a commander in charge of men in days of warfare. You may have confidence in the man as a general, but unless you are willing to follow him into battle and to danger, your supposed faith is not faith at all. This is true of faith that will save the soul. We must be willing to follow Him in trials and crosses for His name sake. Faith then that is real will move us to action, and therefore, is a spiritual venture. It is indeed the soul's venture for eternity. "When the miner looks at the rope that is to lower him into the great mine, he may say, 'I have faith,' but when he lays hold of it and swings down into the tremendous chasm, then he is believing on the rope. It is not merely an opinion, it is an act." (T. L. Cuyler.) As the drowning man will catch at the rope thrown to him from the ship, so we must lay hold on salvation as offered to us by Him. When the man has once taken hold of the rope he is safe, so in the matter of salvation, it is an actual taking hold of Jesus Christ as our refuge. "It is a renunciation of every refuge and an actual practical trust in the Savior." (Edwards.)

It is not only reliance and that in a practical way, but it must admit the element of uncertainty, and have an object. And the virtue of faith does not depend upon the excellency or perfection of it but upon the object. There is a dangerous stream of water to be crossed. The skilled oarsman stands ready to carry you across. You see the rolling waves, and hear the breakers coming and going, but you are not stopped by these, for in the face of it all you step into the boat and cut loose from shore. This is real faith and it shows the element of uncertainty and has an object—the man in charge of the boat. This is further illustrated in the case of a man who takes a letter to the post office. He knows that letter contains some valuable information, and information which he could not afford to lose, yet he takes it to the postoffice and drops it into the box. This is faith in the postoffice department. This is further illustrated in the case of a man who takes his valuable papers to the bank, realizing as he does that those papers are worth thousands of dollars to him, and that they must be kept against all and every possibility of loss, yet he hands them to the clerk of the safety department and walks away, feeling perfectly satisfied. This is faith in the bank. Now, faith that is real faith is a venture into the unknown and takes on the element of uncertainty and has an object. We see this so clearly and beautifully exhibited in the actions of Abram (Gen. 12:1-4); and Rebekah (Gen. 24:58). This grand old man leaving his home, his kindred and objects of love, and going out he knew not where, but trusting in the word of his Leader. This young woman venturing out into an unknown land because she believed God was leading.

## The "Nexus" by.

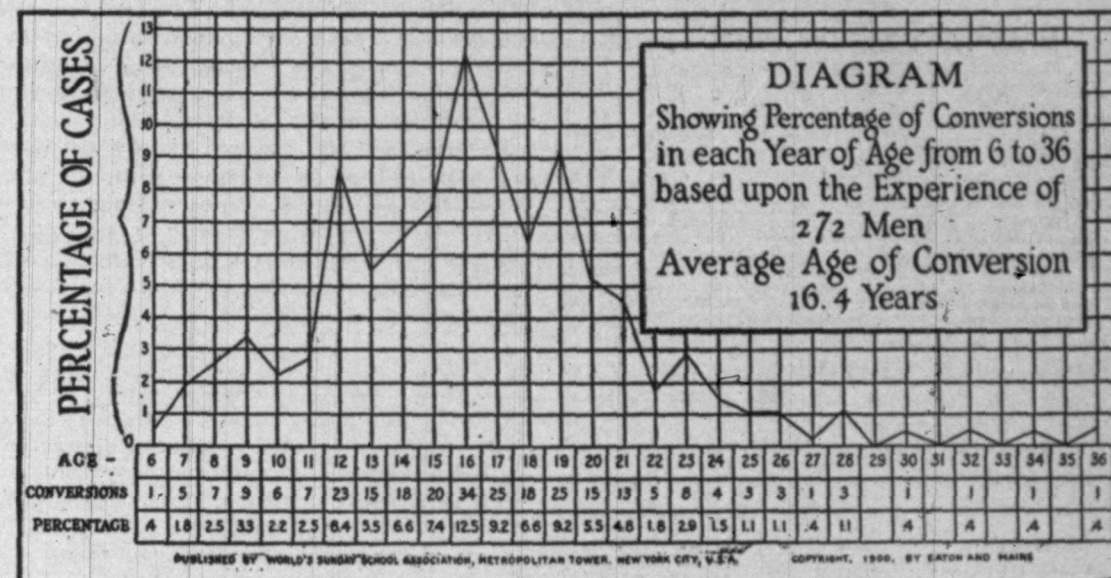
Can man meet this case? Is there any ability in man to meet what is demanded of him? "No man has moral resources to transform himself. The Indian myth that the Creator first laid the world egg and then hatched

## TWO ILLUSTRATED SERMONS

"Why Should the Children be Won to Jesus Christ?"

## FIRST

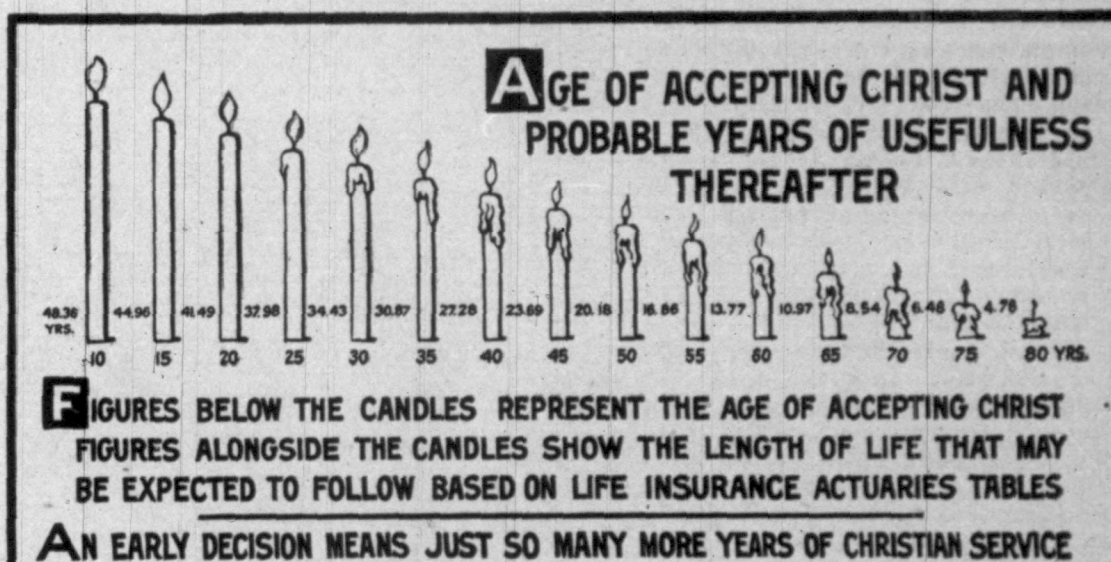
Because youth is the propitious time for soul-winning:



"If the world is to be saved, the children must be saved."—F. B. Meyer.

## SECOND

Because of the greater service they can render:



"Save an adult and you save a unit; save a child and you save a whole multiplication table."—Wanamaker.

himself out of it will scarcely supply an explanation of the "regenerated life." (Mullins.) Can the Ethiopian change his skin or the leopard his spots? All hope from the side of man or the people is over. Only in the remedy can righteousness be found. (Rom. 3:21-26.) This must be done by faith in Jesus Christ. "Therefore being justified by faith." (Rom. 5:1.) This is our point of contact with infinite resources. Repentance must be there and faith must be there, but the efficacy is not in these acts "per se" but in the fact that these are qualifying conditions and the objects toward which these are exercised. The drowning man might say my faith possibly isn't perfect enough, but all know that his rescue depends upon his taking hold of the rope thrown, the boat and the man in charge of them all. So in the work of justification, it all is dependent, not on the genuineness of our faith or repentance, but on the object—Jesus Christ. These are qualifying conditions as there could be no justification without them, still it should be understood that they are meritorious in no sense of the word. These constitute an attitude required by the King to merit His

grace. This is illustrated in the case of the rebel of any country—he surrenders to the king and is pardoned, not because he was sorry of his rebellion or believed in the king, but as conditions to justify the king in extending his mercy. Just so in the case of the sinner. These are conditions which place the sinner in a position where God would be justified in extending His mercy and grace to the hopeless.

"Oh, how unlike the complex works of man, Heaven's easy, artless, unnumbered plan. No meritorious graces to beguile, No clustering armaments to clog the pile; From ostentation as from weakness free, It stands like the Cereulean arch we see, Majestic in its own simplicity. Inscribed from above the portal afar, Conspicuous as from the brightness of a star, Legible only by the light they give, Stand the soul-quivering words, 'believe and live.'"

Lucedale, Miss.



## The Baptist Record

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words, inserted at all over these amounts will cost one  
cent per word. All must accompany the notice.

## EDITORIAL.

The Christian life is an exchange of confidences, between God and man. Religion is the restoring of man's faith in God and of God's faith in man and so binding them together anew. It begins by man's believing God, trusting in His word, committing the affairs of his life for time and eternity into the hand of God as his Savior and Lord. In this God trusts him, entrusts him with His name and honor, with the interests of His kingdom, with the truth, the pure word of grace, the gospel of His Son, the ordinances and all the affairs of the church, the salvation of the world and the gathering in of His elect. God trusts everything He has on earth or expects to have to His saints. These things are an expression of mutual confidence and call for more confidence. This mutual faith grows from time to time, is constantly growing. Our faith in Him grows by increasing knowledge of Him and experience with Him, that is by the constant exchange of faith as the opportunities or tests arise. His faith in us grows as we prove worthy of being trusted. He will trust us more and with more as He can afford to.

God delights to be trusted. His heart warms to them that trust Him, and love follows upon faith. Paul expresses his assurance that God is able to keep that which has been committed to Him, and it is properly translated in the margin, "in deposit." In the first chapter of Second Timothy he says, "I know him whom I have believed and am persuaded that he is able to guard my deposit." He has committed all he has for time and eternity to God and doubts not His ability to guard the deposit. That which is committed to Him is of more vital concern and worth than all the treasures of the Bank of England and God has stationed a guard there that will not permit of any violence being done to it. In the turbulent times when the forces of heaven and hell fight against the soul, there will be an ample and sufficient guard provided to protect us against all hostile assault. He has undertaken the duty of guarding the deposit.

But there is another deposit mentioned just two verses later in the same chapter, a trust committed to us which we in turn are admonished to guard. "The good deposit guard through the Holy Spirit who dwelleth in us." In the previous letter Paul had said, "O Timothy guard the deposit, turning away from the profane babblings and oppositions of the knowledge falsely so called, which some professing have erred concerning the faith." There is a dual alliance by which God undertakes to look after the security of our interests entrusted to Him and we assume the responsibility of guarding His interests in the world. This deposit

with us is characterized as "the gospel," "the faith," "the form of sound words." These sum up briefly the interest of the kingdom of God entrusted to us. They embrace the truth concerning Jesus that saves, the truth in Jesus that sanctifies. The preservation of His truth and its propagation are in our hands. To produce faith, to save men, to finish the work of Christ, to establish the kingdom all this is committed to us. All the interests of His word and work, the honor of His name and the declaring His righteousness, all are committed to our hands. Now it is ours to guard the deposit. As all the forces of heaven and the resources of the Eternal God are our security to guard His our deposit with Him, so all the powers and means at our command should be employed for the safe-keeping of His deposit with us. He is not one to violate a covenant or break a trust; and we are children of the highest. Noble birth ought to compel all our resources to guard that which is committed to us.

After the going forth of the white horse as symbol of the gospel of Christ, there followed the red horse of which mention was made recently in these columns. This clearly betokened war which should accompany and follow the preaching of the gospel, both as its result and as a means of hastening its advance. Then there follows, as there almost always follows, the black horse which indicates famine, then comes the pale horse which is the herald of wasting disease, starvation and death. The war had no sooner been declared in Europe than we in Mississippi began to hear the cry of hard times. Cotton went down, sugar and flour went up and all business began to be timid. But we are highly favored and ought to be deeply grateful for the peace we enjoy and the comparative prosperity that is ours. We have felt but the tremor of the distant troubles which have begun to waste the lands that are ravaged with war. News from Vienna indicates that famine has already begun in the capital of Austria. In Germany it is said the people at home are suffering because the food has been taken for the men in the army. But even this is but the skirmish line that indicates the approach of the gaunt figures in the serried ranks of famine. The suffering has hardly begun. There will be hundreds of thousands of widows and a still larger number of orphans besides the aged dependent who will be deprived of their support and staff. The nights will be full of the sighs and cries of the poor and hungered. The day will bring forth armies of piteous mendicants. Already appeals are sent all over the United States for help for the Red Cross work.

In two ways, let us hope and pray that this awful condition may be made to minister to men's souls. May their afflictions bring them nearer to God and give new meaning to the gospel. The gospel does its best work, its real work when trouble is near. These sufferers ought constantly to be in our prayers. The other opportunity is that which comes to more favored lands and people to render such assistance as the gospel enjoins, and which proves that godliness is profitable for the life that now is as well as for that which is to come. As appeals were sent out for help after the war of the Balkan States with Turkey, so much more will they be necessary when the present European war has broken up homes and crippled industries all over Europe. We in America who have been highly favored should prove our gratitude by a liberal response to those in need.

The one supreme command of Jesus is, "Go ye into all the world and disciple the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, and teaching them to observe all things whatsoever I have commanded you."

The Baptist World and The Baptist Record seem to be looking at each other in mutual astonishment. At least the World is looking in astonishment at a distorted figure of The Record which it has seen in a fearful nightmare. Brother World, you are evidently lying on your back after an unusual supper of indigestibles and are seeing fearful sights and saying some awful things, spread out over considerable space. We should really like to know which one of you we are dealing with anyhow. But we are like the puzzled boy at the circus when he watched the elephant—we don't know which end the head is on, or who it is that is having this dreadful nightmare. We suggest that you turn over, turn over and get on the right side!

There are more ghosts conjured up in this awful dream of Brother World than we have seen for many a night. There is evidently a rise of temperature and we will try to put an ice cap on its head if we can find the head. Here are some of the symptoms of disease in the spirit of the World. We are charged with "ire." Now we "deny the allegation and defy the allegator." How anybody can see "ire" in The Record editorial on "The Two Voices," unless he has blood in his eye, we are utterly at a loss to understand. We are classed as opposed to co-operation. Now that is true or untrue according to the meaning of the term. We are in favor of co-operation of Baptists and we are not in favor of Baptists joining with others at home or abroad to conduct our organized mission work. We know where we stand and want all the world to know. We are charged with being "sowers of suspicion," of calling other brethren hypocrites and imbeciles. Here the nightmare grows fearful. Now none of these things can be legitimately drawn from what we did say, and as for these terms or anything similar to them, they have never appeared in The Baptist Record. We hope when our beloved contemporary wakes up it will duly apologize for making any such charges. It can only be excused on the assumption that it was in the throes of a terrible nightmare.

What we did say is that some of those who talk about co-operation did not know their own minds or did not wish others to know. There is no charge here of hypocrisy or imbecility. When things are in the forming it often happens that people have not arrived at conclusions as to what will be the proper position to take in a great movement. They may be very sensible people but they haven't arrived at certainty in their own minds. They are not to be blamed particularly for this; but surely they are not to be accepted as leaders or listened to as advisors.

That a person does not wish others to know his own mind does not brand him as a hypocrite. It may be and often is a piece of military tactics. There need be no misrepresentation of facts. All one has to do is to maintain a tactful silence. As the World "paused for a reply," we have hastened to answer because we didn't want to stop business too long in that valuable office. Let the world move along, but let it move in the right direction.

As the World has put itself in the witness box to be questioned we wish to ask only one question and we would appreciate an answer that we may know where it stands. Do you favor the co-operation of Baptists and other denominations to build or maintain union schools and colleges on our mission fields?

There are many people who would like to know.

As to the effort of the World to summon a number of the Baptist papers as supporters of interdenominational co-operation, one that was named distinctly avowed in a recent editorial its out and out opposition to any such alliances. We believe that others occupy the same position. The World will have some things to explain.

We have not seen a finer body of men in any association than met at Georgetown last Wednesday. Pastor Gilmore was proud of the bunch and the church and their friends entertained graciously. When you walked around you saw such preachers as Pugh, House, McLeod, Evans, Farmer, Darling, Muse and Rogers, and such laymen as Miller, Ellis, Ramsey, Coleman, McCleskey, Scott, Barlow and perhaps others just as good looking. They are as good farmers, lawyers, bankers and doctors as you will find and they were there to do the Lord's work. The women were there in force as to numbers, intelligence and consecration. The house was full and they were good to look at and to listen to. The officers elected were Prof. McCleskey, moderator; W. H. Evans, clerk, and W. J. Scott, treasurer. The sermon was by Brother Rogers, of Crystal Springs, was vigorous and full of conviction and of meat.

We heard the reports on publications and Mississippi College and participated in them. The report on Woman's College was read by Mrs. Owens and called out a most friendly discussion. Mississippi College stands high here and ministerial education got a good subscription because Cophias has a good list of young preachers going to college. The report on foreign missions was followed by a sermon by G. E. Darling; the report on home missions by a sermon from C. C. Pugh; the report on State missions by a sermon from W. L. House. Other interests were not neglected, as there was a three days' session. The ladies met the afternoon of the second day and were led by their vice-president, Mrs. Owens. We were sorry not to be able to stay through.

This is one of the strongest associations in the State embracing a large territory of the best country and some of the best towns in the State. There was a fine array of preachers in attendance at this meeting, which was held at Siloam church, near West Point. Brother J. M. White showed the editor great kindness, sending him out in his car. We missed hearing the address of Enlistment Missionary J. P. Harrington, but heard much said about it. Brother Motley and Brother Owen were re-elected moderator and clerk. In the afternoon Christian education was well presented by Brother Hancock and a subscription taken for ministerial education amounting to \$300. The hospitals received cordial and generous attention. At night the sermon was preached by Brother R. L. Motley, which awakened a warm response. The text was "Blessed be the Lord, who daily loadeth us with benefits." There was also a discussion of the laymen's work, participated in by laymen and preachers who seem to be of one mind.

The second day was crowded with business—temperance, Sunday Schools, publications and missions. Pastor Vipperman read the report on foreign missions and made a masterly address. Pastor Sasser read the report on home missions. It was the editor's pleasure to speak for State missions and the hospital as well as for publications. The ladies had a meeting in the school house near by, led by Mrs. E. K. Lide, of Columbus. We hope to have something from them in the woman's page. The closing session was hurried as everybody wished to get home for Sunday. Next year they are to meet at Columbus. Pastor A. C. Ball and his church made splendid hosts. Some brethren from Starkville and Macon were missed, having meetings in progress, as was Brother R. J. O'Bryant, of Columbus.

Hope plants the light of endurance on the highest hill.

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

## STATE MISSION DAY IN THE SUNDAY SCHOOL.

Remember State Mission Day in the Sunday School.

This is September 27th.

Posters and programs have been sent to every superintendent in the State.

Please see that the posters are exhibited in a conspicuous place in the Sunday School room, and, as far as possible, use the programs in the Sunday School service.

This should be a great day for State missions. On home and foreign mission day, May 12th, the Sunday Schools of Mississippi gave in the neighborhood of \$5,000 to missions. We ought to be as interested in the salvation of our own people as we are in the salvation of the heathen.

Whatever we do let us not forget the collection on that day. We are putting \$3,500 into Sunday School work in Mississippi, keeping two men employed for all their time. The Sunday Schools ought to at least give this much on the day set apart for State missions.

They will give this much if the work is presented to them and any effort made to secure contributions. Let every superintendent see to it that his school observes this day. Let every teacher see to it that his class observes this day. Let every Baptist in the State of Mississippi see to it that he personally observes this day.

## CONCERNING COLLECTIONS.

Can a church be true to its Lord and never take a collection? Can an individual Christian be true to his Master and never give of his substance to the world-wide work of missions? Can witness bearing for Jesus be carried on until the story of His love is told in the utmost parts of the earth without churches giving to the work of missions?

These are burning questions, or should be, because they touch the vital problem of faithfulness. If a church can be faithful to its Lord and never take a mission collection, then missions is not essential to the work of the church. If an individual Christian can be faithful to his Master and never give of his substance to advance the mission interests, then missions is not a part of the work of believers.

The whole question hinges on whether Christ has commanded us to go into all the world and preach the gospel to every creature or not. If Christ has commanded His churches to go into all the world, then no church can be true to Him which refuses to go. No Christian can be true to Him who refuses to give to the missionary enterprise.

Christ has commanded us to go. This command is imperative. It presses with equal force upon every individual believer. Hence he who refuses to give, or to go, is guilty of unfaithfulness. Paul says, "How can they believe in Him of whom they have not heard and how can they hear without a preacher, and how can he preach except he be sent?" The one supreme obligation imposed by Christ upon His churches is that of preaching the gospel to the utmost parts of the earth; it is the missionary obligation.

These things being true, the church that fails to take a collection for missions, whatever else it may do, is disobedient to the command of its Lord. Every church must either go itself or send some one. Few of us can go, but all of us can help to send others. Let no church in Mississippi fail to take collection for State mis-

sions before the first of November. To fail to do this would be to disobey the command of our Lord who has charged us to witness for Him in Mississippi.

## BLUE MOUNTAIN BREEZES.

In spite of boll weevils and wars, Blue Mountain College has had a better opening than last year or year before. On the opening day we enrolled students from Colorado and Missouri, from Oklahoma and Texas, from Arkansas and Louisiana, from Florida and Alabama, from Tennessee and Kentucky, and from a majority of the counties in Mississippi. The campus is alive with fine girls and we expect this the forty-second annual session to be one of the best sessions in the history of the institution.

Cordially,  
W. T. LOWREY.

## MISSISSIPPI WOMAN'S COLLEGE.

When these words meet the eyes of the readers of The Record, the third opening of the Woman's College will have passed into history. All indications, inspite of the unsettled condition of affairs, point to a very fine opening.

We rejoice to see from Brother Patterson the statement that Clarke Memorial College has had the largest opening of its history and that the students are still coming in. May God richly bless his efforts at Clarke College and may the denomination stand by him and hold up his hand.

Since my last letter, another contribution of \$5 has come in for Miss Myrtle Dixon. It was sent by Mrs. E. K. Lide, of the First church in Columbus, in behalf of herself and some other members of her church.

Remember that any friend of the Woman's College, and this means everybody, of course, is always welcome to come to see us, to spend the night, or take a meal. Come to see us.

J. L. JOHNSON, JR.

## GLORIOUS TITHING NEWS.

Since the publication of my "Report and Plea" I have received some additional tithing information from Brother N. A. Moore, pastor of the New Prospect and Tula churches, several miles east of Oxford. His letter shows what can be done by a wide-awake pastor in what might be considered a hard field. In May I lectured on tithing at New Prospect, where the number of tithers was increased from one (the pastor) to three, and in July at Tula, a few miles away, where the number of tithers was increased from three to seven. The following extract from the pastor's letter of September 6th, to me is self-explanatory:

"I notice a report of your tithing campaign in Mississippi, in The Record, and as the Tula and New Prospect lists were about the smallest in the report, I thought you would be interested in a supplemental count from these places. We have had fine meetings at both places since you were there and at the close I put the tithing proposition again. At Tula fifty stood and at New Prospect, forty."

Isn't this glorious news? Watch these two country churches develop! Tithing always brings blessings, both temporal and spiritual.

May I add that I have just had the pleasure of "talking tithing" in Virginia, at the Augusta Association, which was held in Rockingham county this week? The number of tithers was there increased from fourteen to twenty-five.

FRANKLIN L. RILEY.

Lexington, Va.



# THE FIELD GLASS

## THE HOUR FOR ACTION.

For the next three months we need to bend our energies to the cause of State missions. Our mission secretary tells us that we will have to bring up far more than ever before. Fifty thousand dollars is a large sum for us to raise for State missions, but we can do it if we all try. A pastor ought to be ashamed to go up to the State convention at Oxford if he has not taken a collection in his churches for State missions.

But, at the same time, I hope the cause of foreign missions will not be overlooked. May I ask the brethren to see to it that the foreign mission work of our convention is given a fair show at each of our associational meetings. I hope our associational representatives will get some one to make a speech on the subject or make one themselves. Our representatives would do well to take a minute of the Southern Baptist Convention with them to the associations for the benefit of those who write the reports on foreign missions, etc. We ought to make much of our associational gathering in the interest of our missions.

Sincerely,  
I. P. TROTTER.

Grenada, Miss.

## VERY IMPORTANT.

It is very essential to the proper development of our State program in Sunday School and B. Y. P. U. work that each association, following the recommendation of the State Sunday School and B. Y. P. U. Convention, shall effect the permanent organization of an Associational Sunday School and B. Y. P. U. Convention at the earliest time possible. The associations have already begun their sessions so this is the logical season for this work to be pressed.

Our policy, henceforth even more vigorously than heretofore, shall be to encourage effort along essentially denominational lines and in strictly Baptist channels. The need for a stand of this kind at the present time is obvious. The secretaries of the interdenominational work of our State will readily admit that Baptists contribute much more than half of the money that makes their work possible. There is a good work and it is not the purpose of this article to antagonize anyone; but the question we would have you consider is: Do the Baptists of Mississippi as a denomination get value received for the effort and money they are putting into non-denominational and interdenominational activity and endeavor?

In the nature of the case we cannot possibly do so, but what is the solution? We must offer to our people organizations as perfect and spheres of attractive labor as those offered by any other agency, whatever it may be. And this is exactly what we propose to do through the medium of the Associational Sunday School and B. Y. P. U. Convention.

Bring the matter up in your association and get the body to endorse such an organization. Then see to it that a committee is appointed to recommend to the association the time and place for the first meeting of your convention. At least this much can be done at this year's session of your association and it will be worth while.

Yours,  
W. E. HOLCOMB.

Quitman,

## SEMINARY OPENING.

The next session of the Southern Baptist Theological Seminary will begin at 10 a. m., Wednesday, September 30th, 1914. The first meal will be served in New York Hall at supper, September 29th.

The opening address will be delivered by Prof. B. H. DeMent, D. D., at 8 p. m., Thursday, October first. All students should be present for the opening day, if possible, and if not present then, as early thereafter as convenient.

I shall be glad to hear from any brethren who are still undecided on the question of coming to the seminary. If they are embarrassed financially, I shall be glad to co-operate with them in their plans, and will assist them to come if possible. There are many men who ought to come who have not yet decided definitely to do so. It is for these that emphasis is put upon this matter.

E. Y. MULLINS, President.

## KINGDOM AND CHURCH.

There has been a good deal of helpful discussion of this subject in recent months, and some discussion not so helpful, because more or less unscriptural. It is noticeable that some brethren seem to be jealous of one of the great teachings of Jesus and Paul, the idea of the Kingdom of God. When others employ the word they scrutinize it very closely lest it contain something opposed to some of their personal theories. Particularly do they seem to fear that the idea of the kingdom is opposed or dangerous to the conception of the church. And so we have deliverances which make the idea of the kingdom merely incidental to the idea of the church. The church is not identified with the kingdom. That would be too palpably false. And yet we note that some are so jealous of the idea of the kingdom that they seem to hold that everything which is implied in the kingdom is really found in the church, and that the church answers all the purposes of the kingdom. There is thus a tacit implication that it would be far better for all Baptists if we should drop the word kingdom out of our denominational vocabulary.

Now we are distinctly and definitely opposed to the tendency to eliminate the great doctrine of the kingdom from our religious phraseology and teaching. Jesus declared that His advent meant the coming of the kingdom. The gospels are constructed around the idea. "This Gospel of the Kingdom" was the way Jesus described the gospel which must be preached to all the world before the end should come. Paul in his last days looked forward with longing to the coming of the kingdom.

There is no conflict between the idea of the church and that of the kingdom. The New Testament writers used both without hesitation, and whenever the occasion required. To them any sort of antagonism between the two ideas was unthinkable. The kingdom of God is essentially the reign of God. Wherever God's will is done there the kingdom is. "Thy kingdom come" is the essence of all true prayer. The church is God's great means for bringing in the kingdom. But the churches indirectly accomplish many results in society outside their own walls. Whenever and wherever they do this the kingdom of God comes. All that is needed in order to avoid conflict of ideas here is to take simply and at their full face value the whole of the New Testament teaching. In the thinking of some of the brethren we fear there is a lack here. Their idea of the church or the kingdom or both needs clarifying by a fresh study of the New Testament.—Baptist World.

## STILL IN THE PASTORATE.

From notices which have appeared in the papers concerning my proposed connection with Mississippi College, it would seem, judging from letters received, that the impression has gone forth that I am leaving the pastorate, but such is not the case. While I have agreed to occupy the chair of Bible in that institution for this session, the work will be done in addition to my work at Hazlehurst as pastor. As I now think and feel about it, no sort of proposition would induce me to give up the pastorate, and especially since I have the honor of being the pastor of one of the very best churches in this goodly State. The chair of the Bible is an exceedingly important department of our college, and demands the best that any man can put into it for all his time, but owing to conditions which exist just at this time, the authorities of the college felt that this arrangement would probably be the best that could be made for this session.

I have consented to undertake the work with some degree of trepidation, fully realizing that this task additional to the regular work of the pastorate, is going to try my mettle, and yet I am looking forward with pleasant anticipations to the work. It furnishes the opportunity of touching and of making a contribution to the lives of between four and five hundred of the very flower of Mississippi's young manhood. A man can afford to consume himself upon the altar of hard work to meet a situation so worthy. Mississippi College does not only stand at the heart of our own denominational life in Mississippi, but is one of the largest factors in determining the future citizenship of the State. If the Baptist colleges of the South must stand or fall by the law of the survival of the fittest, there can be no question that Mississippi College will be among the number that shall live.

I crave the sympathy and co-operation of all who expect to enter the college this session, both old and new students. I hope every pastor, and all who love the college and her work, will sometimes remember me in prayer, calling my name out loud so the Lord will hear it. I greatly appreciate the cordial words which have come to me from members of the faculty, and from pastors over the State, and I hereby pledge myself to do everything in my power to make this the best of all the years in all the long history of this noble institution.

C. C. PUGH.

Hazlehurst, Miss.

## HELP LIGHTEN THE LOAD.

Help lighten the load!  
Humanity stumbles ahead on its road,  
Urged on o'er the deserts, beset by the goad;  
Men bend under burdens of hunger and care  
And women must suffer and toil and despair;  
Yea, even the children, astray in the strife,  
Are bowed by the weight till they weary of life.  
Hark! unto each soul that is hero, not slave,  
How clear sounds the call to arise and be brave.  
Help lighten the load!

Help lighten the load!  
With all of the strength that the heart can command,  
With all of the power of brain and of hand,  
With wills set to sacrifice, struggle, and dare,  
With love that seeks ever each burden to share,  
With unflinching endeavor that stops not to ask  
The length of the journey, the cost of the task,  
Come, sons of the kingdom! Come, children of God!  
And along the dark path by the world's anguish trod,  
Help lighten the load!

—Priscilla Leonard, in The Outlook.

## "WHY I AM A BAPTIST."

1. Because the man who baptized Jesus Christ was a Baptist—John the Baptist. (Matt. 3:1.) God sent this man. (John 1:6.) God sent him to baptize. (John 1:33.)

2. Because it is baptism that makes me a Baptist; Jesus was baptized (Mark 1:9, 10), therefore He was a Baptist; therefore am I a Baptist.

3. Because the only case of baptism of a disciple of Christ was like the baptism of Christ Himself. (See Mark 1:9, 10; Acts 8:38, 39.)

4. Because these baptized ones compose a church of Jesus Christ. (Acts 2:41, 47.)

5. Because this church has full jurisdiction of its own affairs. (Matt. 16:19; 18:17, 18; Acts 6:3-6.)

6. Because Jesus Christ is both the foundation and the head of this church. (1 Cor. 3:1; Eph. 1:22.)

7. Because the law of love is the only law of this church. (John 13:34; Eph. 5:2.)

8. Because the rights and the responsibilities of every member is equal to each other; the member standing for the church, the church for the member.

9. Because this church is Episcopal—all its pastors are bishops. It is Presbyterian—all its preachers are elders. It is Congregational—the individual member is the unit of the body. It is Independent—each church complete within itself, is independent of every other.

10. Because to this church was given the commission to "Go into all the world, and preach the gospel to every creature." (Mark 16:15.)

11. Because John was a Baptist. (Matt. 3:13.) Paul was a Baptist. (Rom. 6:3.) Peter was a Baptist. (Acts 10:47, 48; 1 Peter 3:21.) I am a Baptist because my baptism makes me so, and, thus makes me a "witness" to the resurrection. (1 Cor. 15:29.)

12. Because the twelve apostles were Baptists. (John 3:22, 23.) I am not one of the twelve apostles, but I am one with them, having the same Lord, the same baptism. (Eph. 4, 5.) Twelve apostles, city with twelve foundations, twelve gates, twelve angels, with its tree of life, river of life. Twelve reasons why I am a Baptist. I start at Jordan (Matt. 3:6) and follow on (John 1:37) until I shall rest by the river of heaven. (Rev. 22:1, 2.) There are many other "whys" that I am a Baptist, but these will suffice our present purpose.—Word and Way.

Let us not forget State missions during these weeks in which the associations are meeting. Unless there are heavy receipts for the next few days, we are going to have to borrow money with which to meet our mission payments. This we had hoped to avoid. Last month the receipts for State missions were \$1,965.15, against \$416.12 the year before. But this is short of the amount we must have to meet mission payments. Brethren, let us get busy this month. Let every church see to it that an offering is made, and let every treasurer send in promptly the money he now has on hand for missions and we will be able to pull through without borrowing.

The first three associations, West Judson, Pearl River and Chickasaw, have set a great pace for the rest of the associations of the State. There has been a marked degree of power in the meetings. Denominational enthusiasm has run high. The spirit of brotherhood has been strong. The reports have all been encouraging and hopeful. The discussions have been of a high class, enthusiastic and powerful. The advance movement looking to a broader and more comprehensive program has been marked. The churches have been well represented and the attendance upon the meetings has been extraordinarily large. These meetings show the spirit of the men who are to be depended upon in the work of evangelism, training and service for the Master.

J. R. SAMPLE.



## PARABLE OF THE POUNDS.

Jesus was on His way to Jerusalem. Before reaching Jericho, He said unto the twelve, "Behold we go up to Jerusalem and all things that are written by the prophets concerning the Son of Man shall be accomplished." "For He shall be delivered unto the Gentiles and shall be mocked and spitefully entreated and spitted on; and they shall scourge Him and put Him to death; and the third day He shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." I refer to this to show that the twelve had no other thought of the nature of the kingdom that He was to receive than the idea of a temporal kingdom. While talking at the house of Zaccheus or very soon thereafter, "He added and spake a parable because He was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." "He said therefore, a certain nobleman went into a far country to receive for himself a kingdom and return." It should be noticed that this parable is also a prophecy, and that portion given above has been fulfilled. Jesus came and received the kingdom and has returned to the Father. It being understood that Jesus is represented by the nobleman mentioned in the parable.

"And he called his ten servants, and delivered unto them ten pounds and said unto them, Occupy till I come." These servants, as I see it, refers to the church which He established, "against which the gates of hell should not prevail," and is occupying and will continue to occupy till He comes. "But his citizens (Jews) hated Him and sent a message after him saying, We will not have this man to reign over us."

"And it came to pass that when he was returned, having received the kingdom, then he commanded these servants to be called unto him to whom he had given the money that he might know how much every man had gained by trading." (In the revised version it reads "when he was come back again.") So it seems that this part of the parable, or prophecy, is yet to be fulfilled at His second coming. He had deceived the kingdom and turned it over to the church with the commission to go and disciple all nations, baptizing them in the name of the Father and the Son and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; with the promise, and lo I am with you, always even unto the end of the world." The remainder of the parable, as I believe, alludes to the final judgment which follows His second coming, when He shall take charge of His kingdom in person, "Even so come Lord Jesus."

## TWO NOTABLE NEW BAPTIST PREACHERS.

I wish to introduce to the brethren two notable new Baptist preachers, Evangelist Walter E. Carter and Evangelist J. Winbigger.

Evangelist Walter E. Carter is a Ph. D. of the University of Australia, and has for years been an evangelist among the English Methodists. For years he has been an evangelist among the Methodists of America, but some months ago, after long and thorough study, he united with a Baptist church in Oklahoma and was ordained by the church. He is a man of splendid ability, sound, consecrated and a powerful preacher. There will be no ill after-effects following his evangelistic work.

Evangelist J. Winbigger recently united with the First Baptist church of Jonesboro, Ark., in a meeting held by Evangelist G. E. Kennedy, of Kansas City, and myself. Evangelist Winbigger was formerly a Methodist minister, but not at rest about his baptism. He united with the Disciples, with whom he labored for some years. Year by year his convictions became stronger that he was not in harmony with the Disciples, and he finally gave up his work among them to become an independent evangelist. During the Jonesboro meeting he became thoroughly convinced that he should become a Baptist. He has letters of high commendation from prominent ministers, among both the Methodists and the Disciples, as well as from prominent business men among them, and is a man of unusual ability and reliability.

These two new evangelists are safe, sound, effective, consecrated. From the weak country or village church to the largest city churches they will under God do effective work and will leave no ill after-effects. I heartily and strongly commend them to the churches and pastors.

They can be reached by addressing them at Blue Mountain, Miss., as they will work in connection with the Blue Mountain Evangelists.

T. T. MARTIN.

Blue Mountain, Miss.

Faith fears no famine.

The commission which Christ gave His disciples is four-fold. It is the proclamation of authority (Matt. 28:18-20); it is the message of healing and renewal (Mark 16:15-16); it is the demonstration of Christ's ability in the victorious lives of His disciples (Luke 24:48-49); it is the declaration of fellowship with the Father by the putting away of sins (John 20:21-23).

Love lays itself out to the last limit in service for the Lord.



## Mississippi Women's Missionary Union Page

MRS. T. J. BAILEY, Editor  
Direct all communications for this department to the Editor  
MISS J. P. HARRINGTON, Sunbeam and R. A. Leader,  
Columbus  
MISS MARION BARKER, Y. W. A. Leader  
MISS MARY RAY, College Correspondent, Raymond  
MISS MARGARET W. KEYS, Cor. Secretary, Jackson  
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MRS. F. B. BRIDGES, Jackson  
MRS. I. P. TROTTER, Grenada  
MRS. W. A. BOWMAN, Jackson  
All Societies in Mississippi should send quarterly reports to Miss Margaret Lacy, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

"Even a child knows by his doings, whether his work be pure, and whether it be right."—Prov. 20:11.

## YAZOO W. M. U.

The ladies of the Yazoo Association held their meeting at the schoolhouse near the church, Wednesday morning, September 30, 1914. Let all come and have a good time together serving the Lord. Let each one be prepared to take part in the work, praying that God may give each a rich blessing. Am trying to get up a program that will interest all.

MISS BELL STIGLER,  
Associational Superintendent.  
Lexington, Miss.

Planks favoring state-wide prohibition are incorporated in the platforms of the Republican, Democratic and Progressive parties in the state of Ohio. The Republican platform also carries endorsement of national prohibition.

"The food at the workhouse amounted to \$156 a month while the town was wet," said Mr. James White, mayor of Barnesville, Ohio, in a public address. "After the election which made it dry," he continued, "it took thirty-four cents for the same period of time."

## THE PAPER AS A MISSIONARY AGENCY.

One of the field representatives of a prominent newspaper reports the following incident:

I entered a house where there were five children, the eldest a beautiful girl of 24. They looked over the paper and the mother said thoughtfully, "We'll take the paper." After the first daughter had signed the order, she said:

"Mother takes every religious paper that comes along."

"How long has she been doing it?" I inquired.

"I've been doing that ever since I was a child," replied the mother. "There has always been two or three religious newspapers in the house."

"Now, Miss Blank," I said, "let me ask you something about the family. What are you going to do in life?"

"Well, I am going to be a missionary to a foreign field."

"Good. Who next to you?"

"My brother. He will graduate in medicine this spring, and is going to be a medical missionary."

"Good for your mother's religious papers. Now, what is the next child going to do?"

Laughingly she replied:

"Oh, Sadie? She is president of our missionary society, and is heart and soul in the work."

"And now what about the others?"

The fourth child spoke up. "I am going to be a trained nurse."

Then, turning to the youngest, aged 14, I said: "What are you going to make of yourself?"

Before he could answer the mother responded:

"Georgie is determined to be a preacher."

Was all this just a happen so?

Would you look for possible missionaries and preachers and trained nurses and missionary society leaders in a family that reads religious newspapers or one that has none?—The Central Messenger.

## PERRY COUNTY ASSOCIATION.

Notice to churches and visitors:

Brethren, the Perry County Association begins on Wednesday before the first Sunday in October with County Line Baptist church, four and one-half miles southwest of Overt, Miss. All brethren who wish to visit the association there will be furnished with transportation out to the church and back. Brethren, pray for the meeting.

Yours in the work for the Master,  
W. L. McCARDLE,  
President of Association.

## WEST JUDSON ASSOCIATION.

The West Judson Association convened with the Baptist church at Tupelo September 1-3. The body was presided over by Rev. S. V. Gullett, and J. W. Skinner was elected clerk. The churches were well represented and the interest was good. We had with us several visiting brethren, all of whom rendered valuable service. Rev. W. A. Hancock, of Clinton, represented our colleges and ministerial education; Rev. J. S. Berry represented The Baptist Record and our orphanage, and we had with us also Rev. J. B. Lawrence, secretary of the Convention Board, and Rev. J. P. Harrington, our enlistment missionary.

Brother Hancock made a strong appeal for ministerial education and took pledges from the churches for this work amounting to something over \$300. Dr. Lawrence spoke at night on "The Growing of a Missionary Church." It was a great address and was thoroughly enjoyed by all who heard it. We were sorry that Dr. Lawrence had to leave us after the first day.

One of the best things of the association

was an address by Brother J. P. Harrington on enlistment work, and particularly that feature of it which relates to the grouping of churches so that they may have a pastor living in their midst. As a result a committee was appointed which reported a suggestive grouping of the churches of the association, recommending same to the churches for their consideration. There were mapped out ten groups as follows:

Group 1—Long View, Chesterville, Endville, Locust Hill.

Group 2—Sherman, Belden, Blue Springs.

Group 3—Mt. Gilead, New Harmony.

Group 4—Oak Hill, Poplar Springs, Center Hill.

Group 5—Bissell, Zion.

Group 6—New Prospect, Reech Springs, Birmingham.

Group 7—Camp Creek, Fellowship.

Group 8—Zion Hill, Pleasant Ridge.

Group 9—Saltito, Guntown, Uclatubba.

Group 10—Macedonia, Lake View.

This provides for all the churches in the association, Tupelo being a field within itself. Of course, this grouping of churches and setting of pastors is merely suggestive, but it is hoped that the work may be accomplished. If it is worked out, it will mean more for the development of our churches than perhaps anything else, and right here I wish to say that I believe that Brother Harrington is doing a work of incalculable value along the line of the development of the country churches in this part of the State.

Another important step taken by the association was the adoption of a resolution looking to the organization of an associational Baptist Sunday School convention. This convention is to be organized the fifth Sunday in November.

In addition to the brethren whose names are mentioned above, we had with us also Rev. T. A. J. Beasley, Rev. J. R. Mooneyham and Deacon A. J. Brown, who were visitors from neighboring associations. All of these brethren rendered good service and we were glad to have them with us.

The crowning moment of the association came near the close, when Brother W. J. Roberts, a noble young man, announced that during the meeting of the association he had surrendered to God to be a preacher of the gospel. This announcement was received amid tears and rejoicings. It was a great hour.

The association adjourned to meet next year with the Zion Hill church. All agree that we had a great meeting of the association. I feel that our church received a spiritual uplift. We were glad to have it meet with us. The Spirit of the Lord was manifest, brotherly love prevailed and progress was made along the line of kingdom growth in our association.

May God's richest blessings be upon all the pastors and churches of our association, and may He lead us on to greater things for His glory.

T. J. BARKSDALE,  
Pastor First Baptist Church.  
Tupelo, Miss.

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## THE BAPTIST RECORD

Jackson, Miss.

## TWO MEETINGS.

Pleasant Hill meeting just closed. S. G. Pope, of Richton, did the preaching in his usual style. The results were twenty-four by immersion, two by letter and four restored.

At Bethlehem the preaching was done by J. O. Buckley, of Prentiss. The church was revived apparently, and six united—two by immersion, three by letter and one restored. On the last sermon on "The Preacher, His Call, His Duties; the Church's Duty to the Preacher," reached high water mark. Yours in the work,  
J. C. BUCKLEY.

## GOOD MEETING AT OLD ATHENS.

We have just closed a genuine old-fashioned revival meeting at the Athens Baptist church, seven miles east of Aberdeen. Our faithful pastor, Rev. R. L. Birmingham, did the preaching. There were in all thirty-two additions to the church—fifteen by letter and seventeen by experience and baptism. The interest was good from the beginning.

One of the features of this meeting that makes our hearts rejoice is that several of the young men of this church prayed in public who had never done so before. This is a great need in many churches. Older ones are dying out and no one to take their places.

Our little church was organized only three years ago, when Brother J. E. Byrd, of Mt. Olive, came to our neighborhood and preached ten days for us. We organized with about thirty members. We have grown considerably in number since then and we feel that we are gaining higher ground all the time.

We rejoice in the great blessings that God has bestowed upon us.  
LAWRENCE G. SMITH,  
Aberdeen, Miss.

## WHITE OAK.

Our meeting at White Oak church has ended, which lasted seven days, the preaching being by Rev. J. C. Parker. He is one of our best gospel preachers. The church was greatly revived and twenty-three received into our fellowship—twenty for baptism and three by letter. The church made up \$85 to cell the new part of the house and invited Brother Parker to help in our meeting next year. I have baptized ninety-two in the last six weeks.

A happy pastor,  
D. W. MOULDER.  
Lorena, Miss.

## MEETINGS AT ROME AND FRIENDSHIP.

We began our meeting at Rome on the third Sunday in July, with Brother Martin, of Indianola preaching. The whole church was greatly strengthened and there were twenty-three unsaved souls brought to the light, and seventeen additions to the church. While there was great opposition to our work, the Lord saved souls.

On Wednesday night before the second Sunday in August I began my meeting with Friendship church, the

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**JOS. TINDALL, MACON, GEORGIA**

beloved Brother S. G. Cooper, of Belzoni, preaching. The congregations continued to increase throughout the meeting, despite the continued rains. The Lord was with us and gave us seven souls which were buried with Him in baptism, and others to follow. The church was greatly strengthened. Brother Cooper is one of our very best preachers. None can present salvation plainer than he. May the Lord bless and guide him to a field of work in prayer. We have our new house of worship completed at a cost of \$2,500.

With best wishes, I am, yours for service,  
S. B. FERGUSON,  
Rome, Miss.

## CUNNINGHAM—WHITTEN.

At the residence of Mr. S. R. Whitten in Jackson, Miss., Mr. Gilbert Cameron Cunningham and Miss Pauline Whitten were united in marriage on September 10th, 1914. The home was beautifully decorated, the ladies were exceedingly handsome and many presents were the evidence of the high esteem in which the bride is held. She has been one of the most useful members of her church and popular as a teacher in the school in Jackson where she has taught. Dr. Cunningham is one of the teachers in the University of Vermont, and a young man of evident strength of character.  
P. I. LIPSEY.



## TEAMS IN TRAINING

### A DEPARTMENT FOR YOUNG PEOPLE

#### HAPPY BAND AT TWILIGHT.

By Ruth Purdy, A. B.

[Dedicated to Miss Rose, Richmond in particular, and all boys and girls who love singing in general.]

#### CHAPTER I.

The Coming of Aunt Rose. "Hurrah for Aunt Rose!"

The voice of Aunt Rose Baskette was filled with such joy as can be put only into a boy's cry, as he looked at the clock and saw that it was but half an hour of train time. "Hurrah for the Happy Band!" Hope Baskette gave her usual echo to the plans of her brother, her senior by two years.

"All right, children, for the hurrahs, but you must know to the depot or Aunt Rose might think some one was sick, if she should not find you there to meet her."

In great glee, these two happy children of fourteen and twelve years made rapid preparation. They did not have long to wait at the little station before the big engine puffed up, its long line of smoke looking like a big black snake twisting its body in the twilight.

Sure enough, there was Aunt Rose, waving and smiling at them from the car window. She was smothered with kisses and hugs, and almost deafened by the glad cries of welcome.

Other passengers and onlookers smiled, each doubtless thinking of the tearful parting behind or the glad greeting ahead.

The wagoner was ready and Aunt Rose was given the seat of honor, surrounded by the six boys and girls, who were known in the village as The Happy Band. All were eager to tell of their experience first and then to talk at once, until finally Aunt Rose restored partial order such as may be had when only two or three talk at once.

While they were riding home, suppose we take a peep at them and get acquainted with them.

Miss Rose Baskette is a young woman of twenty-five, who for seven years has taught kindergarten work at Cleveland, Ohio, and in vacation visits her widowed sister, Mrs. Ila Baskette, whose home is in a little Kentucky village on the banks of the Ohio river.

Ewart and Hope Baskette, aged fourteen and twelve, fill the home with their sunshine and gladness, for they are loving and joyful in disposition. Two years ago they formed The Happy Band by each

selecting five friends from their circle.

But other names were given this band by the citizens. They were variously called "cheerful wrigglers," "little squirmers," etc., but these titles did not mar the overflowing joy of Happy Band.

Miss Lanier had agreed to follow her custom and give one evening in each week of the twelve that she would be here in order to advance the happiness of this band. For some weeks now she had been planning what she would give them this season. One summer they had spent with Bible stories and animal life, another with missionaries and plant life. Now she was puzzled about the best plan for these little ones who had looked forward all these months to her coming. Aunt Rose she was to each one of them, for they did not stop with blood kinship. As they came in sight of Mrs. Baskette's little home on the outskirts of the town, twelve voices merrily sang:

"There is a happy land,  
Far, far away,  
Where saints in glory stand,  
Bright, bright as day;  
Oh, how they sweetly sing,  
"Worthy is our Savior King,"  
Loud let His praises ring,  
Praise, praise for aye."

Then the sweet face and neat form of Mrs. Baskette was seen at the gate, for her heart was joyful as she came to meet her sister, her only relative. As the two sisters, alike and yet not alike, passed with locked arms into the house, they caught the sweet notes of these childish voices that made the summer twilight melodious.

"Oh, we shall happy be,  
When from sin and sorrow free,  
Lord, we shall dwell with Thee,  
Blest evermore."

(To be continued.)

#### SILVER CREEK.

We have just closed an eleven days' meeting, Rev. W. M. Bostick preaching.

The visible results were as follows: The church revived and placed on higher grounds, two by letter, three by restoration and thirty-four for baptism.

We had just such a meeting as we had been hoping and praying for. Brother Bostick proved to be the man for the place.

Yours for the Kingdom,  
J. W. WEATHERSBY.

#### SUMMER MEETINGS.

My first meeting was with Rev. W. E. Dulaney, of Franklin county, at Sarepta church; had a good time, all seemed to be helped. Fourteen joined the church, and a Methodist preacher was ordained to preach the truth as the Baptists see it and as the Bible gives it.

Our next meeting was with New Zion church, Rev. B. L. McKee, pastor of Liberty, preaching. Brother McKee preached some very fine sermons; the people received them gladly and two joined.

Mt. Olive church claimed our attention next. Rev. I. H. Anding, of Summit, came to us Monday and did the preaching. Brother Anding was at his best and in his own affectionate way held up the Savior's love in such an attractive manner till eight were won for Christ.

Then we held our meeting at Mars Hill, our half-time church, where the Lord blessed us greatly, the church being much strengthened, and four were received for baptism. Rev. T. J. Barksdale did the preaching to the satisfaction of all. He was once pastor at Mars Hill and both church and pastor were proud to worship together again.

Our last meeting was with Arlington church where we did our own preaching. The church seemed to take new courage; six joined.

I have been giving Arlington fifth Sundays and first Sundays in the afternoon, but they think they are able to call their pastor for one-fourth time.

Considering wars and soil weevils I think our churches in these parts are doing exceedingly well.

The Lord's blessings on the editor and The Record.

Yours in the work,  
JAS. A. CHAPMAN.

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#### ANDALUSIA, ALA.

I have just finished my summer's work in revival meetings. The Lord has been good to me, giving me good health and a good degree of success. There have been ninety-two members added to the churches in my meetings.

I am getting along nicely with my work at home. We are expecting great things of the Lord this fall and winter. Fraternally,

A. J. PRESTON.

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What could be of greater interest to you than to know where your friends and loved ones are who have died and gone before? Every one has experienced the baneful effect of the Great Enemy, Death, and all ask "Why do our loved ones die?" "Where are they?" "Will we ever see them again?" Our new book of 427 pages entitled "WHERE ARE THE DEAD?" by Rev. Len G. Broughton, D. D., answers these important questions. The book is a marvelous concentration and exposition of the teachings of the Scriptures. Non-denominational. Endorsed by all denominations. Agents wanted. Outfit sent on receipt of 10 cents. Experience unnecessary. Every body makes big money selling this book. Our agents making \$5.00, \$10.00 to \$15.00 per day. We will show you how to do the same. We mean what we say, so order outfit now. Complete book sent postpaid to any one on receipt of price, \$1.50. PHILLIPS-BOYD PUBLISHING CO., Dept. 11, ATLANTA, GA.

### B. J. LEONARD

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#### SWEETWATER.

The Sweetwater church, near Leakesville, began their meeting Friday night before fourth Sunday with preaching by the pastor and on Saturday night came Brother A. L. O'Brian, of Hattiesburg, who did some of the best preaching of his life, giving us some of the old time gospel in its purity, and with an earnestness born of a desire for the salvation of the lost. The Holy Spirit was with us, and men and women were convicted and eighteen came forward and confessed Christ as their personal Savior, and three others joined by letter; besides the brethren were revived and strengthened in their Christian life. This church is located near the Greene County Agricultural school in the best part of the county and surrounded by some of good people as Mississippi affords. A splendid lot of young men and women compose a large part of the membership and we have a well organized and prosperous Sunday School, with Jno. D. Turner as the efficient superintendent.

Brother Tom Tomlinson, the scholarly and Christ-like pastor of Leakesville, was with us part of the time and was helpful to the meeting. We now have a mind to build a new church, which we hope to have ready by our next annual meeting. The happy converts were buried with their Lord in baptism on Thursday morning in the presence of a large concourse of people, and Brother O'Brian left with the good wishes of all the people with a hope for his return next year.

R. W. BROOKS, Pastor.

#### ONE BOX CURES THREE.

Jessie W. Scott, Milledgeville, Ga., writes: "I suffered with an eruption for years and one box of Tetterine cured me and two of my friends. It is worth its weight in gold." Tetterine quickly relieves skin diseases including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

#### ORDINATION.

Allow me to introduce to the Baptist host of Mississippi through our paper, Rev. H. A. Maples, who preached for the Methodist people for ten years and who was baptized into Sarepta Baptist church in May, 1914, and who after a thorough examination, we ordained to the full work of the Baptist ministry.

Brother Maples is a Christian gentleman of great ability and bids fair to do a great work for our Master.

Though he was educated, in part, at a Methodist college, he hopes to enter Mississippi College next session and acquaint himself with Baptist principles and our people.

I feel sure if the brethren gives Brother Maples a chance we will hear of him doing great things for our Lord.

Brethren, Maples has come from Damascus and is now at Jerusalem. Receive him in the name of our God.

Yours in the work,  
JAS. A. CHAPMAN.

#### COILA.

Beginning on the fourth Sunday in August, Rev. H. E. Dana, of Utica,

has preached a series of sermons at Coila. Brother Dana's sermons are evangelical messages and have made a profound impression. The sanity, thoughtfulness, earnestness and deep spirituality of his discourses have wrought untold good. Some have been made able to say, "Praise God from whom all blessings flow." Brother Dana has been with us three summers in our meetings and has added stars to his crown. The church has been greatly blessed; several added to its membership.

MRS. A. D. JACKS.

#### MORE BAPTISMS.

I have just closed my meeting at Good Hope church, the preaching being done by myself. I preached thirteen sermons. The church was greatly revived and twenty additions to the church—eighteen for baptism and two by letter. This makes 111 I have baptized in my work this summer and in my meeting at Zion one joined last night.

D. W. MOULDER.

#### BALDWIN.

We have just closed a great series of meetings here, and our hearts are made glad. We are glad and happy in the fact that the Lord has blessed us in many ways and many have been brought into the fold. However, we are sad, yet hopeful, for the ones left outside when so many seemed almost persuaded to take up the cross of the Savior and follow Him.

The services were conducted by our beloved pastor, Dr. G. M. Savage, assisted by Brother J. S. Godsoe, of Taylor, Texas.

Brother Godsoe preached strong and effective sermons both morning and night. He is a young man twenty-three years old and possesses rare qualifications for a great future in the cause of the Master.

There were eighteen accessions to the church by baptism and twelve by letter. May the Lord be praised.

Respectfully,  
W. H. LEAVELL.

Baldwin, Miss.

#### JONESTOWN.

I am just back from Jonestown where I have been holding a meeting for the past week. The meeting resulted in the reorganization of the Baptist church. There were nine substantial members who united in the organization and others will join in the near future. I found something over thirty Baptists there, some twenty who were formerly members. There is a fine opportunity for Baptists to push the work. A committee was appointed to arrange permanent preaching. Jonestown is a splendid little town, has railroad connections, and is the heart of the most prosperous section of the Delta. Had the price of cotton not dropped, we could easily have built a splendid house of worship. It was a pleasure to mingle among these splendid people. May the Lord graciously bless them and prosper this little church.

R. M. BOONE.

At Toccopola I was assisted by Brother E. L. Wesson, of New Albany, who is a prince among preachers. He stirred the hearts of God's people in a mighty way, also ten were brought in by baptism and several by letter. After a few days of the meeting we had to move out into the larger quarters of the Presbyterian church.

Again at New Prospect church, Lafayette county, I was assisted by Brother O'Neal where we had a most gracious revival, in which there were twenty-five additions—twenty-two by baptism. I know of no preacher in Mississippi more in accord with the great heart of the Master, and one more consecrated to His service. His love of Jesus exhibited in his earnest sermons melted down the hard hearts of hardened sinners that had

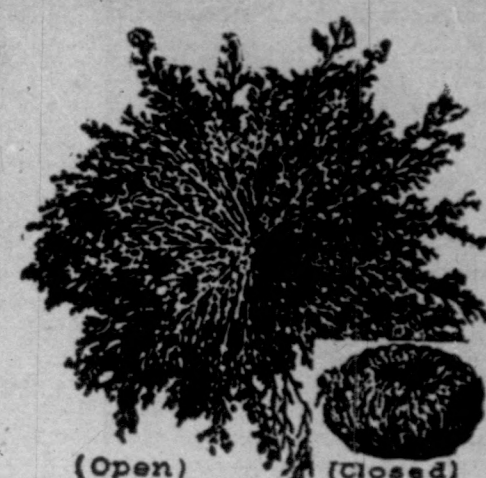
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#### TOCCOPOLA.

I have just closed my last meeting for the summer. At Tula church one of my charges, I was assisted by Brother Carl O'Neal, of Bay St. Louis. We had a meeting of remarkable power. Old grudges were settled, the church revived in a truly Scriptural way, and a large number of conversions. Practically every young man of the community was saved and brought into one of the churches of the town. There were about thirty additions to the church—twenty-six by baptism.

At Toccopola I was assisted by Brother E. L. Wesson, of New Albany, who is a prince among preachers. He stirred the hearts of God's people in a mighty way, also ten were brought in by baptism and several by letter. After a few days of the meeting we had to move out into the larger quarters of the Presbyterian church.

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never been touched by the gospel message. Fraternally,

Toccopola, Miss.  
N. A. MOORE.

#### SENATOBIA.

We have just closed nine days' revival meeting in which we had the assistance of Rev. S. E. Tull, of Paducah, Ky. We have never had a clearer nor more forceful presentation of gospel truths than he gave us, and with the entire absence of sensational clap-trap. Of the twenty-five new members received, seventeen were by experience and baptism. We feel confident there will be yet more reaping from the sowing. Dr. Tull's winning personality endeared him to our people greatly. We are grateful to God for this gracious work among us, and enter the eighth year of this pastorate with increased courage and deeper consecration to the Master.

A. T. CINNAMOND,  
Pastor.

Evangelist Frank M. Wells, Jackson, Tenn., has lately closed a fine meeting with the Second Baptist church, Marshall, Texas, with thirty-six accessions—twenty-five by experience and baptism, mostly men with families. The church was greatly strengthened financially.

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## DEATHS

## MRS. OLA ELLIS McNEER.

Mrs. Ola Ellis McNeer, daughter of W. A. and Emma Eubank, was 28 years old the 13th of March, 1914, and died August 16, 1914. She married M. J. McNeer April 15, 1908; professed faith in Christ August, 1905, and joined the Baptist church at Pleasant Ridge, Yazoo Association. Her husband was an exemplary Christian life. She won the love and confidence of all who knew her. Her gentle and Christ-like influence, "though dead, yet she speaketh." She leaves a husband, a little son of three summers, a mother, two brothers, four sisters, a host of friends and relatives to mourn their loss which is an eternal gain.

J. T. ELLIS.

## TETTER'S CURES PILLS.

Every sufferer from piles ought to read these words from H. P. Hood, Belaire, Mich. "For 15 years I have been a sufferer from itching piles. I used all kinds of medicine and less than half the time I was cured. Tetter's gives me relief in all skin diseases such as eczema, Tetter, Ringworm, Ground itch, etc. and constitutes a permanent remedy. It is sold by mail from Shapshire Co., Savannah, Ga."

## MRS. MARY A. COLEMAN.

Mrs. Mary A. Hall Coleman was born February 28, 1840, and passed away August 16, 1914. For quite a number of years she had been a child of God and at her death was a member of the Baptist church of Chickasaw County. Early in life she enlisted in the Christian warfare and remained faithful till she was called to her reward. She was the wife of David R. Coleman, who preceded her two years to the heavenly home. God has blessed her life with ten children, five of whom survive to mourn her departure. She will be greatly missed by all who knew her. She was an affectionate mother and a faithful member of the church. May the God of all comfort bless the sorrowing children and friends and sanctify to them this distress.

JOHN F. CARTER.

## MR. J. C. JONES.

After an illness of but three days, Mrs. J. C. Jones died at the home of her parents, Centerville, Miss., Tuesday, August 11th. She is remembered as a Blue Mountain companion as Miss Lucy Hutcheson. From early childhood to her death she was an earnest follower of the Mas-

ter, and at her going a multitude of friends and loved ones were made deeply conscious of their loss. The sympathy of the many friends of Professor Jones goes out to him in his great grief, and he craves the prayers of the brotherhood as he faces the task of rearing his two motherless little ones. He had recently accepted the superintendency of the Gloster High school and was planning to move to his new home at the time of his wife's death. May the Lord use this trial to work out for him and his far more exceedingly an eternal weight of glory.

G. S. D.

## MRS. MYRTLE TEANGE COOPER.

June 9th, 1914, the dark clouds gathered over the home of Lofton D. Cooper, when the grim monster claimed as his victim, Myrtle Teange Cooper, his beloved wife. She was thirty-four years, eight months and three days old. She was married October 30, 1904. Professed faith in Christ some time before her departure. There being no church of her choice in the little town, Sunflower, where they lived, she had not united with the people of God in church relationship, but only awaiting an opportunity. She was an exemplary Christian. The beautiful life she lived won the love and confidence of all who knew her. She was a true "help meet" and a patient and affectionate mother. Why this dissolution we cannot tell, yet through the darkest hours of life we can trust Him and when the mist is rolled away, we can see as we are seen and know as we are known.

"Be still, sad heart, and cease re-  
-pinning,  
Beyond these dark clouds the sun is  
still shining."

She leaves a husband, three children, mother, one sister and many friends to mourn their loss, which is her eternal gain. "Blessed are the dead who die in the Lord."

J. T. ELLIS.

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## SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

JESUS THE JUDGE OF MEN.

Review Lesson. Sept. 27, 1914.

Motto Text: "I come quickly; hold fast that which thou hast, that no one take thy crown."—Rev. 3:11.

Lesson 1—The Laborers in the Vineyard. (Matt. 20:1-16.) Motto text: "He maketh his sun to rise over the evil and the good, and sendeth rain on the just and the unjust."—Matt. 5:45.

Outline:  
1. Laborers hired at all hours.  
2. Equal rewards for unequal labors.  
3. The master's right over his own.

Central truth: Rewards in the heavenly kingdom will not be regulated by outward conditions of time spent or results attained, but will be conferred according to God's judgment and sovereign pleasure.

Lesson 2—Greatness Through Service. (Mark 10:32-45.) Motto text: "The Son of Man also came not to be ministered unto but to minister and to give His life a ransom for many."—Mark 10:45.

Outline:  
1. The way of the cross.  
2. A request for preferment.  
3. The chiefest to be servant of all.

Central truth: The greatest in the kingdom are those who efface themselves that they may minister to others.

Lesson 3—Blind Bartimus. (Mark 10:46-52.) Motto text: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as the hart, and the tongue of the dumb shall sing."—Is. 35:5-6.

Outline:  
1. The blind man's insistent plea for mercy.  
2. His sight received through faith.

Central truth: Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Lesson 4—The Pounds and the Talents. (Luke 19:11-27; Matt. 25:14-30.) Motto text: "Well done, good and faithful servant, thou hast been faithful over a few things; I will set thee over many things; enter thou into the joy of thy Lord."—Matt. 25:21.

Outline:  
1. A trust committed to ten servants.  
2. Faithful service rewarded.  
3. Neglect and unfaithfulness punished.

Central truth: We are stewards of God's property, and He will determine the measure of reward by the degree of faithfulness.

Lesson 5—The Triumphal Entry. (Mark 11:1-11.) Motto text: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee."—Zech. 9:9.

Outline:

1. Jesus prepares to fulfil a prophecy.  
2. In this fulfillment, He proclaims Himself the Messiah.  
Central truth:

Hail to the Lord's anointed.  
Great David's Greater Son!  
Hail in the time appointed.  
His reign on earth begun!

Lesson 6—The Barren Fig Tree, and the Defiled Temple. (Mark 11:12-33.) Motto text: "By their fruits ye shall know them."—Matt. 7:20.

Outline:  
1. The fig tree cursed.  
2. The temple cleansed.  
3. The curse fulfilled.  
4. Faith and forgiveness.

Central truths: (1) Barrenness in life will be punished by loss of power. (2) God's house should be a place of prayer, and behavior in it should be reverential. (3) The persistent prayer of faith will be granted. (4) Personal forgiveness is also necessary to prevailing prayer.

Lesson 7—The Wicked Husbandmen. (Matt. 21:33-46.) Motto text: "The stone which the builders rejected, the same was made the head of the corner."—Matt. 21:42.

Outline:  
1. The story of the vineyard.  
2. Applied to Jewish history.  
3. The rejected stone the head of the corner.

Central truth: God's kindness and forbearance to sinners are meant to lead them to repentance, but if they still reject offered mercy, their judgment and condemnation are terrible and final.

Lesson 8—The Wedding Feast. (Matt. 22:1-14.) Motto text: "O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto her! How often would I have gathered thy children together even as a hen gathereth her own brood under her wings, and ye would not!"—Luke 18:34.

Outline:  
1. Repeated invitations refused.  
2. Guests gathered from the highways.  
3. The guest without the wedding garment.

Central truth: God's call to His kingdom is a call to the highest joy and honor, and when rejected is given to those more worthy. Those who refuse to accept the redemption of Christ as a wedding garment, are self-condemned and punished by God.

Lesson 9—A Day of Questions. (Matt. 22:15-22.) Motto text: "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's."—Matt. 22:21.

Outline:  
1. A question in political ethics.  
2. The answer of clear-sighted wisdom.

Central truth: As there are duties which men owe to the civil government, so there are duties that they owe to God, as Creator, Preserver and Savior.

Lesson 10—The Great Command-

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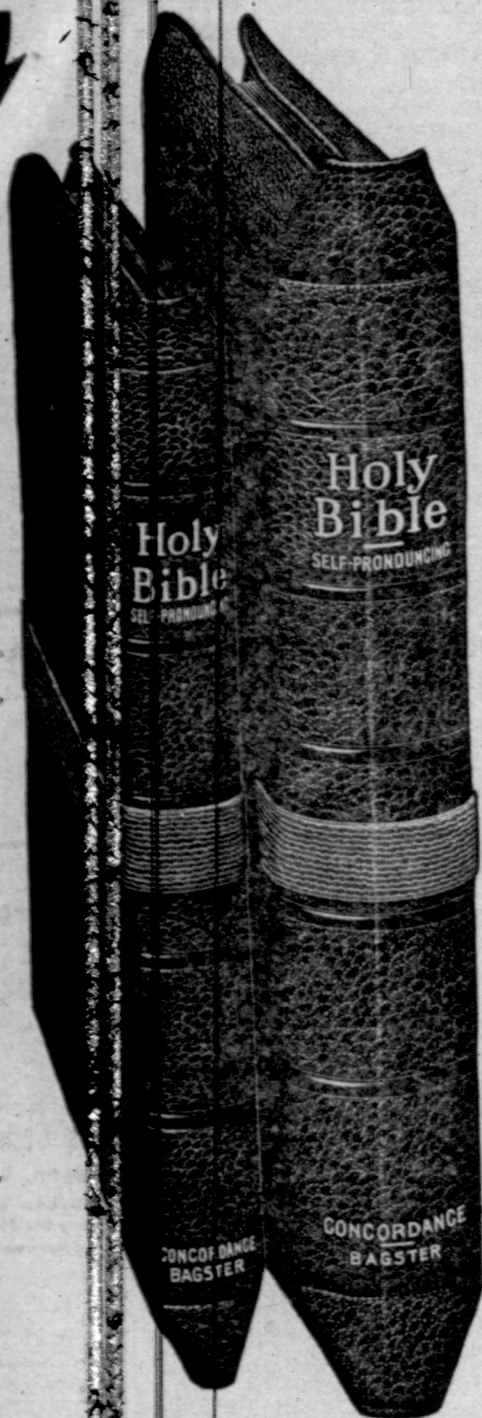
On August 23rd at Clinton, Miss., Rev. O. U. Sullivan and Miss Jennie Lewis were united in marriage. It was a sweet home wedding. Mr. Sullivan has been for several years a student in Mississippi College and gives promise of being one of our most useful young men. He is teaching and preaching. The bride is a great favorite at Clinton, loved of many friends. She is a graduate of Hillman and has taught one or two years. She is the daughter of Rev. and Mrs. C. L. Lewis. She will make a good preacher's wife.

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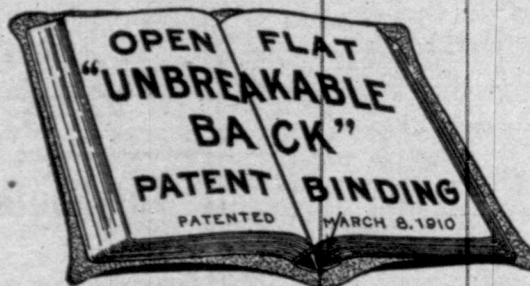
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**THE BAPTIST RECORD, 160 E. Capitol St. JACKSON, MISS.**

#### SHIVERS AND HEPZIBAH.

Our meeting at Shivers lasted eight days. Brother R. A. Eddleman, the efficient pastor of the Griffith Memorial Church, Jackson, preaching. There were twenty accessions to the church—twelve by letter and restoration and eight for baptism. We believe there are others yet to come. The preaching was done to the satisfaction of all, and we believe that the church and pastor have been drawn closer together as a result of the meeting. Brother Eddleman is not of that type of evangelist that tries to step in between

the pastor and his people, but to the contrary holds the pastor up to the people. It was conceded by all that this was one of the most successful meetings ever held at Shivers. These people are very considerate of their pastor's material welfare.

We began our annual meeting at Hepzibah church, Saturday, August 16th, and closed Thursday, August 21st. There were fifteen accessions—thirteen for baptism and two by restoration. Rev. C. H. Mize, chaplain of the State penitentiary, did the preaching. Brother Mize is noted far and wide for his gospel preaching. We believe much good

was done, and that the church was greatly revived. We are informed that others will unite with the church next preaching day as a result of the meeting.

The pastor's heart was made glad by the gift of a nice coop of chickens and a neat little sum on his salary.

Yours truly,  
J. W. WEATHERSBY,  
Pastor.

Silver Creek, Miss.

**CENTRAL CHURCH.**

Brother Hancock, of Clinton, be-

gan his meeting at Central church, near Pickens on the third Sunday in August. I arrived there to assist him on Monday night. The meeting was quiet but full of spiritual power. Large congregations attended, especially at night. The church is not large, but under the leadership of Brother Hancock it has developed into a working church. The singing was excellent, led by Brother Hancock. Mrs. Frank Myers presided at the organ. Brother Landrum, a young minister now attending Mississippi College, was present and gave valuable aid. That is his home church and he felt very much at home. He holds his first meeting this week. This is my second year to assist at Central. I enjoyed the meeting. My association with Brother Hancock was pleasant and profitable. He is deservedly popular with his people, and has been pastor there for four years. We had four for baptism and about ten professions. The last meeting was the greatest one. Only one thing marred the pleasure, and that was the serious illness of Brother Toombs, one of the oldest and most influential members of the church. He was a great man and raised an excellent family. He will soon cross over the river, but he is prepared. Our home at night was with Brother Posey. God bless Central pastor and people.

Fraternally,

W. A. JORDAN.

Starkville, Miss.

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